this great field and the Lord is blessing their efforts.

I never had a greater desire to help roll on the great work of the last days than at present, and the power of God rests upon me when I arise to speak in its defence.

With kind regards to yourself, Brother Nicholson, and co-laborers.

Your brother in the Gospel,

EDWARD CLIFF.

UTAH NEWS.

From the *Deseret News* and other Utah papers we learn that, in consequence of the ravages of grasshoppers in some portions of the Territory, and the effects of a scarcity of water, the crops will be comparatively light this year. In some localities the yield will probably not be over one-third of a usual harvest.

UTAH SOUTHERN RAILROAD.—The Utah Southern Railroad has been completed to Chicken Creek. Hon. John Sharp, Mayor Little and Hon. Wm. Jennings, who went down on Tuesday, took the engineers with them and laid off the ground for the new depot. It is forty by eighty rods—embracing twenty acres, and is in the shape of two city blocks placed together. This will also be the depot for the Utah Southern Extension Road, and the track of each line will be laid as near as possible to the centre of the depot grounds. The warehouse for the terminus was put on the cars at the Salt Lake depot on Wednesday and shipped south, and Friday morning the men were to go down in company with Superintendent Sharp to begin its erection. Passenger trains will, in all probability, commence running the whole length by the 10th, but there is still a great deal of work to be done, and the labor will have to be pushed to accomplish that end. Track laying on the Utah Southern Extension Railroad will not be commenced until the switches and Y are built, which of course will be done as soon as possible.—*Herald, June 7th.*

A WORD ABOUT BABIES.—Mothers do not seem to have any notion that a baby can be too warm. Let them try the cooling-off process, unbundle the child, give it lung room and limb room, and get its blood down to a normal temperature. Babies are not salamanders. Within ten degrees they do not require as much heat as an adult. But the average mother, in her mistaken kindness and ignorant love, does not stop to consider that fact, but piles on an amount of clothing that would be unendurable to an adult, and then wonders because her infant remonstrates against the torture.

SEEING THE POINT.—A boy returned from school one day with a report that his scholarship had fallen below the usual average. "Well," said his father, "you have fallen behind this month, have you?" "Yes, sir." "How did that happen?" "Don't know, sir." The father knew, if his son did not. He had observed a number of cheap novels scattered about the house; but he had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said: "Empty those apples and take the basket and bring it to me half full of chips. And now," he continued, "put those apples back into the basket." When half the apples were replaced, the son said: "Father, they roll off. I can't put in any more." "Put them in, I tell you." "But father, I can't put them in." "Put them in! No, of course you can't put them in." Do you expect to fill a basket full of chips, and then fill it with apples? You said you didn't know why you fell behind at school, and I will tell you. Your mind is like that basket. It will not hold more than so much. And here you have been the past month filling it up with dirt—*cheap novels!*" The boy turned on his heel and whistled, and said: "Whew! I see the point now."

POETRY.

A BRIGHTER DAY.

We cannot hold the old creeds,
We have them now outgrown.
They cramped and bound the living soul,
With fetters quite their own.
The dogmas of apostate faith
Are passing fast away,
And now there dawn upon us
Beams of a brighter day.

We cannot love the old times,
When truth was seldom taught,
And crafty parsons claimed the right
To stifle human thought.
When deeds of darkness, crime and woe
Were seen on every hand,
And false Religion's name was made
A terror in the land.

We cannot tread the false paths,
With rankest weeds o'ergrown;
A better way is opened up,
Whose gates are closed to none.
Utah's domain shall be our home
And truth our only guide,
We're traveling from sectarian strife,
With freedom to abide.

JOHN BLACKER.

DIED.

FARRER.—In Provo City, June 1st, 1879, of old age, Mary Stubbs Farrer, wife of Roger Farrer. Emigrated from Westmoreland, England, in 1842; reached Nauvoo, May 1, 1843; stayed four years at Garden Grove; came to Salt Lake in 1850; moved to Provo in 1851, and remained there till her death. She was the mother of two sons and three daughters.—"News."

KELSEY.—At Paris, Idaho, on the 26th of May, 1879, of paralysis, after an illness of 18 hours, Sister Matilda Louisa Kelsey Price, the beloved wife of Robert Price. Sister Price was born on the 25th of March, 1833, in Dover, Kent, England, and had been identified with the Church of Jesus Christ of Latter-day Saints from her childhood; had emigrated shortly after her marriage in 1855; and had been a diligent and faithful laborer in Zion, a kind and devoted wife and mother; and having accomplished her work has answered the summons of her Maker, leaving her husband, five children, and a large circle of friends to mourn her loss.—"News."

WANTED.—At this Office, a copy of Benjamin Winchester's "Synopsis." Any person having one he is willing to dispose of will oblige by notifying us and stating the price.

"STARS" WANTED.—Any person who can furnish the following numbers of STARS, required to complete the volumes named, will confer a favor by forwarding them to this Office:—Vol. 25, No. 5; Vol. 26, Nos. 3, 4, 6, 7, 11, 13, 14, 15, 16, 17, 20, 21, 23, 24, 25, 26, 28, 29, 31, 32, 33; Vol. 27, Nos. 2, 4, 13, 18, 25, 29, 31, 50; Vol. 28, Nos. 2, 3, 7, 9, 10, 11, 16, 21, 22, 23, 31, 34, 39, 44, 52; Vol. 29, Nos. 45, 46; Vol. 30, No. 30; Vol. 31, No. 51; Vol. 32, No. 16; Vol. 39, No. 3.

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah* xxxi, 10.

No. 27, Vol. XLI. Monday, July 7, 1879. Price One Penny.

MINUTES OF THE WELSH CONFERENCE,

HELD IN THE CARDIFF CASTLE, ABERDARE, JUNE 22ND, 1879.

Elders present from Utah: Wm. Budge, President of the European Mission; John Nicholson, Walter J. Lewis, from the MILLENNIAL STAR Office; Wm. N. Williams, president of, and John G. Jones, Jos. R. Matthews, Hugh Watson, Evan Wride, traveling elders in the Welsh Conference.

10 a.m.

The choir sang, "Mor hyfryd yw cyfarfod," etc. Prayer by Elder John G. Jones. Choir sang, "Wake, O wake, the world from sleeping."

President Wm. N. Williams made some preliminary remarks. He said he was pleased to see so many of the Saints present from the various branches of the Conference. He called upon the presidents of branches to briefly report the condition of the work under their direction. The following branches were then represented by their respective presidents: Merthyr Tydfil, John Jones; Colly, Wm. E. Lewis; Cwmbach, Thomas Evans; Pontypridd, John Daniels; Treorky, Roderick Davis; Dinas, Wm. Thomas; Swansea, Wm. Williams; Neath, Geo. Lang; Tredegar, Henry Greenland; Rhymney, Henry Jones; Abersychan, Reasoner Loveridge. All reports were very favorable and encouraging. Representatives not being present from Abergavenny, Victoria, Cardiff, and the Carmarthen district, President Wm. N. Williams reported their condition in common with that of the whole Conference, which he represented as being in a healthy and flourishing condition, with bright and encouraging prospects for the future. The Saints generally, though poor in temporal things, were rich in spirit, and always willing and ready to contribute in assisting the work. The local priesthood were united with the brethren from Zion in promulgating the divine message that God has revealed for our salvation.

The statistical report of the Conference was then read, showing 16 branches, 122 elders, 18 priests, 10 teachers, 25 deacons, 350 members; total officers and members, 565. Baptized since the commencement of the

year, 53; emigrated, 6; died, 8; excommunicated, 5.

The General Authorities of the Church, as sustained at the last April Conference in Zion, were presented and unanimously sustained by the Conference. Wm. Budge was sustained as President of the European Mission.

President Budge expressed his unqualified approval of the past energetic and faithful labors of President Wm. N. Williams, and invoked the blessings of the Lord to attend him in all his future efforts in assisting to build up the kingdom of God. As he was released to return home to Zion, with the company leaving on the 28th of June, moved that we sustain his release, which was done by the unanimous vote of the Conference.

Elder John G. Jones was sustained as President of, and Jos. R. Matthews, Hugh Watson, Evan Wride and David Bowen, traveling elders in the Welsh Conference.

The presidents of branches and the local priesthood generally were also unanimously sustained.

President Budge addressed the congregation. He felt gratified to meet with the Saints in Wales, and to hear the good reports given by the presidents of the various branches, who represented so excellent a feeling as existing among the people. He could see no reason why we should not make rapid progress in the great work of the Lord, with a local priesthood so faithful and energetic in assisting the elders from Zion to deliver the message of life to the people. He urged upon all who held the priesthood, and the Saints generally, the necessity of preaching the Gospel, by bearing testimony of its divinity to their fellow-men, and exhorted all to live lives of faithfulness, that their examples may bear witness of the exalted character of the principles they had received, and their conduct be worthy of emulation by those who surrounded them. He who was the most active in the discharge of his duties, enjoyed the greatest portion of the Spirit of the Lord, and grew the more rapidly with his work. The Gospel was a perfect plan of salvation in every sense, calculated in its nature to save mankind from all their errors, whether spiritual or temporal. He described the revealed Gospel of our Savior in contra-distinction to the various systems of religion as taught by the wisdom of men, purporting to be the way of life, showing the superiority of the former. He was also pleased to learn that the Saints in Wales, though poor, did not forget the temporal necessities of the Church. Means is needed to sustain the Church organization. That want was provided for in the law of Tithing, and the Saints were rewarded for what they gave, in the enjoyment of the promises made in connection with that law. Many, however, lacked faith and were forgetful. The elders might give all their time, while from home and friends, to bring salvation to the nations, and help to gather out the honest from temporal bondage, but careless Saints made no special effort to assist in the great work. They let the Church take care of itself, but exercised little self-denial to meet their own individual obligations. How much better it would be for the Saints to pay their Tithing, whether it was much or little, than to use money, as some did, for things that were unnecessary, and how much more consistent with what we professed. The attention given by the Saints here to their temporal as well as spiritual duties, was an evidence that the elders who have been laboring among you have not failed to declare the counsel of God at present necessary for the prosperity of the work. If the Saints continued in well-doing, the blessings of the Lord would continue to abound.

Singing. Benediction by Elder Evan Wride.

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2 p.m.

Singing. Prayer by Elder Walter J. Lewis. Singing, "Give us room that we may dwell," etc.

Sacrament was administered by Elders Jos. R. Matthews and Evan Wride.

Elder John Nicholson addressed the Conference. He was pleased to meet, for the first time, with the Saints in Wales, and to address them,

and their friends who were present, on the Gospel of salvation, as taught by the Church of Jesus Christ of Latter-day Saints, to which body he had the honor to belong. He alluded to the fact of his having learned, since his arrival in Wales, that the people generally were readers of the Scriptures and religiously inclined. He was pleased to assemble with such, and by the assistance of the Lord, this afternoon, he would address them on the Gospel of salvation, as witnessed by the "law and the testimony," for we are told by Isaiah, that if we speak not in accordance with them, we have no light in us. He deprecated the popular and generally accepted idea of the present generation, that abstract faith in our Lord and Savior would save the people in the kingdom of God. Jesus said, "In vain call ye me Lord, Lord, and do not the things which I have commanded you." In delivering His commission to his apostles, he requested them, after they had taught mankind the Gospel, and baptized them in the name of the Father, Son and Holy Ghost, to instruct them to observe all things whatsoever he had commanded them. We perceive from this, that it is necessary, in order to receive a full salvation, to keep fully the commandments of God. He dwelt at some length on the apostacy from the primitive Christian faith, showing, as the result, the present condition of the religious world, divided into so many fragmentary sects. The prophetic words of the Apostle Paul to Timothy have been verified; he said, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, doctrines of devils," etc. This doctrine of belief alone as all that is essential to salvation, was a dangerous one, as it stunted the energies of its votaries, placing them beyond the reach of salvation, so long as they indulged such a vagary. It had its origin in the Evil One, being one of his doctrines, spoken of by Paul. James, in his General Epistle (ii, 19) says, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." He adverted to his experience in this country after receiving the Gospel, and also to his residence in Utah amongst the Latter-day, whom he testified to being a God-fearing people, who were generally striving to follow the precepts of the Savior.

Elder Walter J. Lewis followed. He was gratified in meeting once more with the Saints in Wales, amongst whom he had traveled with so much satisfaction. The important question with all of us should be salvation. He quoted the 9th verse of 2nd John, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." He showed the necessity of strict adherence to the commandments of God, in order to receive salvation in his kingdom. He bore a faithful testimony to the restoration of the Gospel in our day, in its ancient power, purity and holiness, with the authority to administer in all its ordinances, in fulfillment of the prediction of St. John (Rev. xiv, 6). The salvation or condemnation of the human family depends on its obedience or rejection.

The choir sang, "How beautiful upon the Mountains." Benediction by President Williams.

Between the afternoon and evening services, a large open-air meeting was held on a square near the centre of the town. The congregation was addressed by President Wm. Budge and Elder John Nicholson. The assemblage was attentive and orderly.

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6 p. m.

The choir sang a Welsh anthem. Prayer by Elder Hugh Watson. Singing.

President Wm. N. Williams said he had labored about 22 months in these lands and felt that he had been greatly blessed of the Lord while administering to the Saints and delivering his message to the people. He adverted with pleasure to his associations with his co-laborers in the ministry, whom he pronounced to be true and faithful servants of God. He invoked the blessings of the Lord upon the Saints for their many acts of kind-

ness towards him. He encouraged them to be faithful and diligent in the path of righteousness, that they might be blessed of the Lord. He referred to the perfect and complete organization of the Church of God in the days of the Savior, quoted 1 Cor. 12 chap. and Eph. 4 chap., showing that God had placed various officers and gifts in the Church and that they were to remain in it "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith," etc. He bore a faithful testimony to the restoration of this same Gospel, organized and established after the same pattern, with every gift and blessing as enjoyed anciently.

President Budge said we had been pretty well instructed during the day upon the order of the Gospel as it was taught for the salvation of mankind, in the days of the apostles. But the candid reader of the scriptures would readily perceive that the present advocates of so-called Christianity had departed from the ancient pattern laid down by him who was "the way, the truth and the life" unto all who abode in *his* doctrine. He portrayed the manner in which heresy and sedition were introduced into the Church in the early days, and how its officers were finally overcome and destroyed by the wicked, until the authority of God's priesthood was taken from amongst the children of men. Since those days man has taken upon himself the responsibility of pointing out the way of life, notwithstanding the words of Holy Writ "That no man can say, Jesus is the Christ but by the Holy Ghost." Any man, however, can utter the words with his lips, but "To *know* the only true God and Jesus Christ whom he has sent," it is necessary to be in possession of the Holy Ghost, which is the result of obedience to the commands of God. He dwelt at some length upon the person, character and attributes of the Deity, citing many passages of Scripture to establish his position. He showed the necessity of continued divine revelation from God for the guidance of his people. "Where there is no vision the people perish." It is necessary that we know the true character of God in order to worship him acceptably. He referred to the inconsistent and erroneous ideas the so-called Christian world entertained, they asserting that God is a being without body, parts or passions. He concluded with a powerful testimony to the truth of the work engaged in by the Latter-day Saints, and asked the Lord to pour out his Spirit upon all the Saints and strangers present, that the words uttered in their hearing this day, might prove efficacious in bringing them nearer to God.

After singing the "Doxology," President Budge pronounced the Benediction.

After the close of the evening meeting, another large and interesting open-air service was held near the Aberdare Park. The people were addressed by Elders Jos. R. Matthews, John Nicholson and President Budge. Tracts were distributed at the close of each of the open-air services.

The weather was fine, enabling the Saints from a long distance to attend. A large number of strangers were present at each meeting, and listened attentively to the remarks of the brethren, which were delivered in the power and demonstration of the Holy Spirit, which pervaded throughout the Conference. It was to the Saints a time of refreshing, long to be remembered, filling them with renewed energy and determination to press forward in the work.

JOSEPH R. MATTHEWS, Clerk.

FORGIVENESS.

When the reader's attention is first drawn to the subject of this article, it may be considered simple and measurably unimportant; but on being subjected to serious thought, under the influence of the Spirit of truth,

its vital importance may be discovered.

We regard it and teach it as one of the most important principles of the great plan of salvation. No man can enter the celestial kingdom of God regardless of it. Mortals must exercise it towards one another, and the Lord must extend it mercifully unto them, or they are forever excluded from the presence of their Maker. Hence, it is as important as salvation, and a grand stepping-stone to eternal life.

Is it possible to find a right-minded man who would be unwilling to accept forgiveness from his fellow-man whom he might have wronged? No; a right-minded, proper feeling man would seek it earnestly, in a legitimate manner, and hail its bestowal with heartfelt gratitude, while tears of joy would attest the honesty and sincerity of his heart; and such forgiveness would receive divine ratification, and be recorded on high in favor of forgiver and forgiven. And such a man, having sinned against God, would be likely to seek and very gladly receive forgiveness at the hands of his Heavenly Father.

On the other hand, is it possible to find persons who will not forgive their fellow-mortals? We fear it is, although their forgiving them is one necessary condition upon which Heaven will remit their own sins. Jesus, when in mortal flesh, taught his disciples to pray, "forgive us our debts, as we forgive our debtors," and immediately follows the Lord's prayer, with this declaration: "For if ye forgive *men* their trespasses, your Heavenly Father will also forgive you: but if ye forgive *not* men their trespasses, neither will your Father forgive your trespasses" (Matt. vi, 12, 14, 15). Subsequently, Peter wished to be more fully informed in regard to this principle, and we quote his inquiry and the answer of Jesus thereto: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. xviii, 21—35). According to a Scriptural basis of calculation, this servant had just been forgiven a debt of £1,875,000, but he would not forgive his fellow-servant the small sum of £3. 2. 6. And this parable is an excellent illustration of the willingness of man to accept forgiveness; of his unwillingness, under some circumstances, to grant it to his brother-man; of the necessity for man to forgive if he would be forgiven; and of the littleness of soul manifested by man as compared with the magnanimity of the Almighty, who forgives not only little sins and weaknesses, but sins of great enormity, inasmuch as we will observe necessary

conditions, repent of hardness of heart, and forgive one another.

In a revelation given to Joseph Smith, in Kirtland, Sept. 11th, 1831, the Lord says, "My disciples, in days of old, sought occasion one against another, and forgave not one another in their hearts, and for this evil they were afflicted and sorely chastened;" and it is probable that this fact, coupled with Peter's inquiry, called forth the parable we have quoted. The same revelation continues thus: "Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds." Here we perceive a perfect agreement in principle between the Scriptures and new revelation, for the requirement here to forgive *all men*, is simply equivalent to the requirement of Jesus in the meridian of time, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. v, 44); which advice to others he practically carried out himself when suspended on the cross between two malefactors, and surrounded by his murderers, for whom he uttered this prayer, "Father, forgive them, for they know not what they do" (Luke xxiii, 34). And thus he furnished a beautiful example of forgiveness, imitated by Stephen when he prayed for his murderers thus: "Lord, lay not this sin to their charge" (Acts vii, 60), and worthy of imitation by all of Adam's numerous posterity.

If it is pleasant and joyous to the soul to be forgiven, there is also an exquisite and indescribable pleasure in exercising the principle of forgiveness; and this is not confined to the children of the covenant and kingdom, as the following beautiful anecdote of Queen Victoria clearly shows: "The Queen was not twenty years of age when she ascended the throne. Coming into possession of power with a heart fresh, tender, and pure, and with all her instincts inclined to mercy, we may be sure that she found many things that tried her strength of resolution to the utmost. On a bright, beautiful morning, the young Queen was waited upon at her palace at Windsor by the Duke of Wellington, who had brought from London various papers requiring her signature to render them operative. One of them was a sentence of court-martial, pronounced against a soldier of the line, that sentence being, that he be shot dead. The Queen looked upon the paper, and then looked upon the wondrous beauties that nature had spread to her view. 'What has this man done?' she asked. The Duke looked at the paper and replied, 'Ah, my royal mistress, that man, I fear, is incorrigible. He has deserted three times.' 'And can you not say anything in his behalf, my lord?' Wellington shook his head. 'Oh, think again, I pray you!' Seeing that Her Majesty was so deeply moved, and feeling sure she would not have the man shot in any event, he finally confessed that the man was brave, and gallant, and really a good soldier. 'But,' he added, 'think of the influence.' 'Influence!' the Queen cried, her eyes flashing, and her bosom heaving with strong emotion. 'Let it be ours to wield influence. I will try mercy in this man's case, and I charge you, your grace, to let me know the result. A good soldier, you said. Oh, I thank you for that! And you may tell him that your good word has saved him.' Then she took the paper, and wrote with a bold, firm hand, across the dark page, the bright, saving word, — PARDONED! The Duke was fond of telling the story, and he was willing also to confess, that the giving of that paper to the pardoned soldier, gave him far more joy than he could have experienced from the taking of a city."— *(London Journal, November 2, 1878.)*

What an example for crowned heads, and all other heads in authority! We know not the result of Her Majesty's clemency in this case, but we venture the assertion that, by such treatment, "a brave, gallant, and good soldier,"

would not only become a better soldier, but a better man.

Will the Latter-day Saints indulge an unforgiving spirit, and subject themselves to the chastening hand of the Almighty, as did some of the ancient disciples of Jesus? Or, will they cultivate a charitable and forgiving spirit, and enjoy the peace of Heaven, ever-flowing and ever-increasing unto eternal life, as the legitimate result? Their united and soul-inspiring response is: "We want to forgive, we try to forgive, we love to forgive, for we desire to be forgiven and saved in the kingdom of God." At which the heavens rejoice, angels weep for joy, our Father's heart is filled with compassion and mercy and forgiveness, the Holy Ghost descends and fills the soul, and inspires and aids in the warfare, that the victory may be complete, and the prize of eternal life be won. And we are fully convinced that much of the indescribable joy of celestial beings in a time to come, will be traceable to forgiveness. Man will have forgiven his fellow-man, he will be forgiven by his heavenly Father, and the exquisite joy that will fill the bosom of Father and children, no mortal tongue can tell, neither can the heart of man conceive. Therefore, let us live so that we can forgive and obtain forgiveness, and enjoy on earth a portion of that heavenly bliss which Satan and his hosts never know, and which can only be known by those who experience forgiveness and extend it to their fellows; and when our "work is done," we shall be worthy of a fullness of glory in those eternal mansions where perfection ever dwells, and sin never comes to mar the peace of those who have "entered into their rest."

O man, forgive thy fellow-man,
Whate'er his offence might be,
And thus observe a Gospel law,
Which brings forgiveness to thee.

OLD EDITIONS OF THE BIBLE.

Queer titles have been given to some old editions of the Bible. The "Bug" Bible was printed in London, in 1551; and received its nickname from the fact, that Psalm xci, 5, was translated, "Thou shalt not need to be afraid for any *Bugges* by night," instead of, as in our version, "Afraid for the *terror* by night."

The "Breeches" Bible was printed in Geneva, in 1560; and is so called from Gen. iii. 7, being translated, "They sewed figleaves together, and made themselves *breeches*," instead of *aprons*, as in our version.

The "Treacle" Bible was printed in 1568; and in it Jeremiah viii. 22 reads, "Is there no *treacle* in Gilead," etc., instead of *balm*. In 1609, this word was changed to "Rosin," and so came the name of the "Rosin" Bible; and 1611, this last word was changed for "balm," as now.

The "He" Bible, printed in 1611, takes its name from an error in Ruth iii. 15, "He measured six measures of barley, and laid it on her, and *he* went into the city," when the word should have been, "*she* went into the city," etc.

The "Wicked" Bible was printed in 1631, and was so named from its omitting the word "not" from the seventh commandment, making it read, "Thou *shalt* commit adultery;" and this extraordinary omission occurred again in a German edition of 1732; so that there was a wicked Bible in each language.

The "Vinegar" Bible was printed in 1717, and is so called from the headline of Luke xx., which, in it, is made to read, "The parable of the vinegar," instead of "The parable of the vineyard." The printer of this edition was one John Basket, of Oxford, and from its many errors in spelling and punctuation, it was sometimes called, "A Basket full of errors."

The "Eel-pot" Bible was the edition translated by Eliot for the Indians. Describing, by the sign of crossing his fingers, what he thought would represent the "lattice-work" through which the mother of Sisera cried (Judges v. 28), he asked the Indians for the proper word for it, and they gave him one, which he inserted in his translation, supposing, of course, it was right. But when he became more fully acquainted with their language, he found he had made the passage read, "The mother of Sisera looked out at a window, and cried through the eel-pots," instead of "lattice."—*Selected.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 7, 1879.

FINANCIAL DEPARTMENT OF THE WORK.

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We are constrained to advance a few thoughts upon financial affairs. We are inclined to believe that some of the elders lose sight of this subject. This is apparent from the fact that a few of them almost entirely fail to teach the Saints their duty in this regard.

Evidently some of the brethren allow the principle of the payment of Tithing, or otherwise sustaining the work of the Lord, to remain in the background, and set up a fallacious financial standard. This guage appears to be that so long as sufficient means is obtained to meet current expenses in the conference, such as payment of hall rents, etc., they are satisfied to say nothing to the Saints upon the principle of giving material aid to the work. This easy-going, dilatory method is most unsatisfactory in its results. Very soon, perhaps, as is the case with a few conferences, the income gradually sinks even below the amount required to meet simply the local necessities, and perplexing embarrassment ensues.

Such slackness in so important a department probably arises from a variety of causes. The immediate one, however, is that some of the elders fail to take pains to teach the Saints their duty in this connection. But what is the preceding cause of their silence upon this subject? Perhaps it arises from a suppositional feeling of delicacy about alluding to monetary matters. Why should such a feeling exist? Is there any substantial reason for it? The Lord, by direct revelation, has spoken upon this subject as clearly and plainly as he has upon baptism for the remission of sins, or any other law or doctrine of His Church. This being the case, an elder has about as much reason for diffidence in telling the people about the blessings accruing to those who repent of their sins, or comply with any other of the Gospel requirements.

"Well, but," says the reluctant elder, "the people are generally quite poor." Well, suppose they are, do you believe when a person embraces the first principles of the Gospel, with an honest heart, he will receive a remission of sins, and be enlightened by the Holy Ghost? "Certainly, I believe that." Do you believe that any of the promised blessings of the Most High are more certain to follow obedience to one law than to another? No. Then what about the promises that God has made in relation to those who comply with the law of Tithing, to the effect that he will bless such not only spiritually but temporally.

The fact of the matter is that when the Saints are taught to sustain the work with their means and they are doing so, the work is more prosperous and lively, in every respect, than when this is not the case. This being the invariable effect of compliance with the call of duty in this regard, it is incumbent upon the elders to give attention to this department. All teaching in this regard should be given. however, in a fatherly and instructive spirit, making plain the principle of the matter and the consequent blessings of obedience. It should be shown that there is no shadow of constraint or enforcement of this matter, but that it should be complied with in faith, with a willing and cheerful hand and heart, to insure the reception of the blessing. Every law has its attendant blessing, and where a person has faith sufficient to comply with the law of Tithiug the blessing predicated upon obedience to that law is just as sure to flow as the saving benefits resultant from any other law that has been revealed from heaven. Modern revelation says that when the Saints are obedient the Lord is bound, but when they comply not with the law they have no claim, and this applies with regard to His revealed will in every particular.

When the presiding elder in a conference fails to perform his duty in instructing the Saints in relation to the temporal affairs of the work, and allows his field to run behind, what an unsatisfactory situation ensues. He forgets perhaps that there is an offlce for the transaction of the business of this Mission. We say he fails to remember this, or rather appears to, because so far as any aid he renders in sustaining it is concerned it might as well have no existence. Nor, indeed, would it have if dependent entirely upon deriving any strength from such an unreliable source. There are a few instances of conferences from which not only is no means forwarded to this office to aid it in the carrying on of the business pertaining to it, but they even fail to fully meet their own expenses. Fortunately such instances are very rare. Where such an anomalous condition exists one of two things must be done—either the expenditures must be cut down or the income must be increased. When the former course involves the giving up of meeting halls, etc., it is unfortunate, and, especially in such case, we would prefer the latter line of policy. If this be not done a financial incubus wlll hang over the work which will deaden and stultify it spiritually as well as temporally. We speak plainly upon this matter. The subject demands that kind of speech.

Of course there are some conferences from which but little can be reasonably expected in a financial sense. We understand this very well. But in the very poorest of them it is expected that they will at least not run into arrears. There can be no excuse for the kind of management that would admit of the existence of such a dangerous financial condition as that. We believe that where the elders do their duty, in giving proper teaching in relation to these matters, the Saints, as a general thing, respond. In fact in the majority of conferences this is exemplified, for, being taught, they are doing remarkably well.

Even if there were ample means for every purpose, the teaching of the Saints upon these matters would be no less incumbent upon the elders. The feelings of the people, because of the consequent blessings of the Lord, are so much better when they are striving to help the work along financially, that

attention to these matters is desirable under all circumstances. We trust it will be unnecessary to further remind the elders of their plain duty regarding the subject treated upon in this article.

OUR MESSAGE.—It is well for every elder engaged in the ministry to keep constantly before him the object of his mission. He should say to himself, "why have I left my home? and what is the nature of my calling? Have I not been called to direct the steps of others in the way of salvation, which I have found?" Happy is he whose conscience tells him he is fully carrying out that noble purpose. There is no greater work than that of preparing the way for the establishment of the kingdom of God, by gathering the honest in heart into the fold of Christ. It is a labor of love that requires energy, perseverance and self-denial, and draws out the highest and best qualities of man's nature. We are pleased and grateful to state that many of the brethren are showing much zeal in the ministry, tempered with wisdom. May God bless and crown their efforts with abundant success.

A NOVEL PICTURE.—We are indebted to President N. C. Flygare for a photographic copy of a very fine oil painting, which hangs in the Royal Art Gallery of Copenhagen. Mr. Dalgaad is the artist, and his productions are very popular. The subject of the picture is a novel one. It represents "a 'Mormon' Elder proselytising in the house of a carpenter in Jutland." It is quite life-like. The elder is in a standing position, holding an open Bible and engaged in explaining its doctrines and principles to the inmates of the house, who appear much interested in what he is advancing. The details of the painting are clearly defined and well worked out.

PROGRESSING.—It gives us pleasure to be able to state that Elder David C. Dunbar continues to steadily progress toward complete recovery.

EMIGRATION COMPANIES.—The next company will leave Liverpool, on the S.S. *Wyoming*, on Saturday, September 6th. The fifth and last of the season will sail from this port towards the close of October.

LIVERPOOL NOTES.—On Friday, June 27th, President N. C. Flygare arrived in Liverpool from Copenhagen, having accompanied, thus far, the 381 Saints from the Scandinavian Mission, who sailed with the company which left on June 28th. On Sunday, June 29th, Elder Flygare attended meeting in Liverpool and addressed the congregation in the morning, giving in his remarks, some details of the progress of the work of the Lord in Scandinavia, which is in a flourishing condition, many having been recently baptized and branches had been organized in some places where the Gospel had not been previously preached.

In the afternoon President Flygare accompanied Elders Nicholson, Cope, Bull and Purdie to Wavertree Park, where an open-air meeting was held, the first he had ever attended, such gatherings being prohibited in Scandinavia. On the occasion Elder Nicholson preached to a very attentive congregation.

One person made an attempt to interrupt him, but he was speedily silenced by the people, whose entire sympathies were with the elder.

A few of the listeners responded to an invitation to attend the evening meeting at the Assembly Room, where Elder Orson Pratt delivered a discourse upon the judgments to be poured out upon the inhabitants of the earth in the latter days.

At the same time as the open-air meeting was in progress in Wavertree Park another was being held in an open space of ground in Birkenhead. The people were there addressed by Elders John C. Schofield, Scott Anderson and and President Budge.

After a brief but pleasant sojourn in Liverpool, President Flygare departed for Copenhagen on Tuesday, July 1st.

CORRESPONDENCE.

THE EMIGRATING SAINTS—ORGANIZATION COMPLETED.

On Board the *Wyoming*, off
Queenstown, June 29, 1879.

President Wm. Budge.

Dear Brother,—After bidding you and the brethren with you, adieu yesterday, and getting out of the harbor, the elders appointed at the organization met, went to work looking after and caring for the Saints and finding berths for those who were yet without. Towards evening we called the Scandinavian Saints together and finished organizing them, first putting before them the brethren set apart to take charge of the company generally, who were all unanimously sustained.

The Scandinavian Saints were divided into two wards, with officers as follows: First Ward—W. Christensen, President; J. P. Andersen and Soren Simonsen, Counselors; James Christensen, Chaplain; O. F. Forsell, Captain of the Guard. Second Ward—Jacob Rolfsen, President; J. A. Ekman and Carl Olsen, Counselors; Jonas Linberg, Chaplain; C. G. Janson, Captain of the Guard. All were unanimously sustained.

The rest of the company was divided into two wards; the English Ward with W. F. Barton, President; William White and Daniel Hill, Counselors; David Shorten, Chaplain; John Peterson, Captain of the Guard. Of the Swiss Ward, Jacob Spori was appointed President; Christian Hugi and George Alleman, Counselors; Lorentze Fuellenbach, Chaplain; Valentin Kraemer, Captain of the Guard.

The sea has been pretty rough and many of the passengers a little seasick; otherwise all is well on board; arrived at Queenstown about 11 a. m.

Your Brethren in the Gospel,

W. N. WILLIAMS, President.

H. FLAMM, } Counselors.
J. A. QUIST, }

W. CHRISTENSEN, Clerk.

FAREWELL TESTIMONY.

Abergavenny, Wales,
June 26th, 1879.

President Wm. Budge.

Dear Brother,—Being released to return home with the company that sails on the 28th inst., I feel impressed to pen you a few lines, before leaving.

I was called on a mission to Wales July 16th, 1877, and, after 36 hours notice, started to this country. I arrived in Liverpool August 9th, and since that time, I have labored busily in the Welsh Conference, with great pleasure and satisfaction, continually enjoying excellent health and the best of spirits. I have truly enjoyed the work of the ministry with all my heart, and the Lord has blessed me in my efforts to disseminate a knowledge of the Gospel and strengthened me to perform the duties and obligations resting upon me, far beyond my most sanguine anticipations. For these

and other inestimable blessings, I feel very thankful to my Heavenly Father. I am exceedingly grateful for my missionary experience and value it highly, and would not exchange the same for worldly treasure, for I know it will add glory to my eternal exaltation, if I endure faithful.

Dear brother, permit me here, to return you my heartfelt thanks for your considerate kindness, good advice and counsel to me, while laboring under your fatherly watchcare. I desire also, to thank the Saints for their unbounded hospitality while traveling among them in this Conference. I pray the blessings of God to attend them.

It is gratifying to say that I leave the conference in a good condition, with an encouraging prospect for the future. I have enjoyed the society of my co-laborers and have found them to be men of strong integrity, vigilant in the discharge of their duties.

In conclusion, I feel to bear witness that Joseph Smith was a true Prophet of God, that the Gospel was restored to him by holy angels, and is now being preached by the Elders of the Church of Jesus Christ of Latter-day Saints.

With love and best wishes to yourself and the brethren at the Office, and praying God to bless you, I remain your brother in the Gospel,

WM. NEWJENT WILLIAMS.

MUTUAL IMPROVEMENT AT HOME.

Tyldesly, June 28th 1879.

President Wm. Budge.

Dear Brother,—Yesterday I received a letter from home, in which was enclosed a number of the *Young Ladies' Advocate*, a manuscript paper devoted to the interests of the Young Ladies' Mutual Improvement and Retrenchment Associations, organized in the town of Paris, Bear Lake Valley, Idaho, previous to your leaving for this country. The paper was started after you left, and knowing as I do, the interest you take in the welfare of the institutions started in Zion for the mutual improvement of the young brethren and sisters, I thought perhaps you would like to see a copy of their paper, and not knowing whether you had seen one, I have taken the liberty of forwarding the enclosed to you; if there is anything in it that you think would be beneficial to, or have a tendency to stimulate some of our youth in these lands, who read the STAR, to greater diligence in forming their minds for usefulness in the Church and Kingdom of God, will you please publish the same.

I have commenced on my missionary labors and am feeling well. From my heart, I thank God for the privilege of working in His cause. It is a great privilege to bear a portion of the priesthood, and be authorized and permitted to preach the Gospel of Jesus Christ. I trust, though I am but a weak mortal, I may be instrumental, in the hands of the Almighty, of doing some good and of making known unto some of my fellow-men the fact that God has, in this day, spoken from the heavens to his servant Joseph Smith, the Prophet, and restored again his everlasting Gospel, the plan of salvation; the only plan whereby mankind can enter into and be saved in the kingdom of God. So far as I have visited the Saints I have found them feeling well, desirous of living their religion and gathering up to the land of Zion.

Your brother in the Gospel,

HENRY MARGETTS.

CASE OF HEALING.

Lowestoft, June 27th, 1879.

President Wm. Budge.

Dear Brother,—I desire you to send another copy of the STAR, as a young man whom I lately baptized at Yarmouth wishes to become a subscriber. The work is opening a little at Yarmouth. The Lord backed up my humble testimony. When a young man was baptized his eyesight was restored to him. At Southwald the people listened to me with great attention, in private and public, and treated me very kindly. But the Evil One often stirs up some of those that are willing to work for him to oppose the truth. However, the Lord has greatly blessed me and those that labor with me, and the word of God has greatly grown and spread. At

our next meeting, at Beccles, more baptisms are expected.

At Wrentham some of the people wished to be kindly remembered to you. They spoke in the highest commendation concerning a discussion you once held there with an Independent Minister, on the subject of "Baptism." Some of his congregation found a great deal of fault with the aforesaid minister, telling him that he had taught them false doctrine, he made such an utter failure. Some suggested, greatly to his chagrin, that they turn him off and hire the "Mormon," who was able to explain the Scriptures in truth and plainness.

President Howells is visiting the other part of the conference with Brother Reece, from which good reports come. We are doing a great deal of out-door preaching, with good effect.

Kind regards to all.

JOSEPH B. ELDER.

OPEN-AIR PREACHING—OPPOSITION—TRADE LANGUISHING.

Sheffield, July 2, 1879.

President Wm. Budge.

Dear Brother,—We are all enjoying good health and spirits, for which we feel thankful unto the Giver of all good. Elder W. B. Parkinson arrived here on May 27th. He and I have had a trip through the conference together, holding out-door meetings whenever weather would permit. Elder Joseph Goddard arrived on June 23rd. He also has commenced out-door preaching. They are both good, energetic elders, and I hope and pray we may be able to do a good work here. We feel a responsibility resting upon us; we have been sent to warn this generation, to cry repentance unto them and if we do not do it we will have to answer for our negligence. Therefore we are trying our best to get at the people. We are holding open-air meetings whenever and wherever we can. The local priesthood are doing all in their power to assist. I have spoken in the open air 27 times this year.

As a general thing we have pretty good hearing when we speak out of doors, the congregations numbering from about 25 to 200. Sometimes we have a little opposition, but there is always somebody to take our part. Not long since Brother Parkinson and I, with some of the Saints, held a meeting on Whittington Moor. We had a very good time, but two men, Christadelphans, I believe, came to oppose us. When they stood up, the majority of the people were against them and would not let them speak. The people said, the "Mormons" did not come to pull anybody to pieces, that we had a perfect right to preach our principles, and if the Christadelphans wished to hold a meeting, let them appoint a night for that purpose and not come to oppose others. We, however, afterwards met these men, who came to oppose us, and had quite a talk with them. They could not do what they said they could, prove from the Bible that we were wrong. Some of their points they could not establish at all and others were very far-fetched. They believe in a literal resurrection, and that Christ will reign personally upon the earth. But they do not believe that Christ has restored the authority to administer in the ordinances of the Gospel, nor do they believe that he will do until he appears in his glory. They believe when he comes he will bring his kingdom with him and that there is no preparatory work. They deny the immortality of the soul, and believe that between death and the resurrection is a blank. They say the only spirit man has is the air that he breathes. The people down there do not care to hear them speak, because instead of building up a structure to rally to, they pull down that which they already have, without offering them anything better.

Trade here is still very dull, and no prospect of it getting any better. A great many of the Saints are only working two days a week. Some of them are moving to other parts, where work is a little better. Some have moved up towards Leeds and others down into Cambridgeshire.

Since our Conference, which was held on the 13th of April, we have baptized nine and re-baptized two, six children and five adults. Some are investigating our principles and appear